

RAMA JENMA BHOOMI

(A Religious Research Book)

by

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*(Ramayanam & Ram are only imaginary.
There is no historical or Archeological evidence to
prove that they are true)*

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1. Rama Janma Bhoomi

The English word ‘history’ originated from the Greek word ‘historia’.

The Oxford dictionary defines the word ‘history’ as ‘continuous record of (esp. public) events. Earlier the word ‘history’ meant the knowledge acquired by investigation of a certain thing. Later on it was used to mean continuous record of events.

It is hard to look at the literature of a religion with a historical view. Only the Bible fulfills that condition. Imaginary tales, Puranas and legends differ from history. The religious literatures are all Puranas. Puranas mean myths. However, there is a historical core to all Puranas.

Though a fiction or a novel may be a yarn, the author writes it pivoting on an incident which he has seen or heard about or is related to his life. In a similar way, the Puranas depict the orally passed on historical events, written to suit the place and culture of the period. I believe that I have had some success in researching this kind of truth by the responses from the readers of my earlier book ‘Is Hinduism an Indian Religion?’, an analysis of religious history.

We have obtained our religious literature in the form of legends (Puranas) and myths. Ramayana too originated in the same way. The western religious literatures are explained with a sensible reasoning. But countries like India differ in this.

Senseless explanations are given in the name of spirituality, thus hindering the intelligent reasoning of the population.

The Ramayana, which tells about Rama, was written in Sanskrit around 900-600 BC during the period of Puranas. We should attempt first to know the history of India around that time.

2. India and the central Asian Countries

In the olden days India was known as Sindhu. In the Bible it is written **‘in the days of Ahasuerus, who reigned from India to Ethiopia over 127 provinces...’** (Esther 1:1). Historical evidences show us that there were connections between India and the central Asian countries in several ways. Middle Eastern kings had reigned in the northern parts of India. There had been trade relationships as far as the south of India. Several of the tribes who were slaves in the central Asia had migrated to India seeking refuge in the ancient times.

No historian can refute the fact that today several features of the culture of India are a reflection of the culture of the central Asian people.

It was the Greeks who named the river ‘Ganges’, which is considered to be the sacred river of India. We have come to know that it was known as ‘Phison’ around 4000 years ago.

‘And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called “Ganges” – (Antiquities of the Jews, Page 25)

‘A river flowed out of Eden to water the garden, and there it divided and became four rivers. The name of the first is the Pishon. It is the one that flowed around the whole land of Havilah, where there is gold’ - Genesis 2:10-11.

From this it is very clear that in those days the north of India was known as the land of Havilah and that the central Asian people had connections with this area from olden days.

Further, we see **‘they settled from Havilah to Shur, which is opposite Egypt in the direction of Assyria’** - (Genesis 25:18). From this we understand that the descendents of Abraham’s son Ishmael lived in the north of India along the banks of river Ganges.

Due to this we can see that there is close relationship between the Sumerian and the Sindh valley civilizations.

Sri Rau, the author of the ‘Studies of Indian History’, writes thus: ‘Long before the coming of the Aryans, the community of India was mostly composed of Dravidians. The Dravidians had their own alphabet. Some historians are of the opinion that they were the descendents of the primitive inhabitants of India and opine that they were related to the Sumerians’ – (Rau’s Studies of Indian History)

There are various historical, cultural and religious evidences corroborating his opinion. We forget the history and try to prove that the Dravidians are Indians due to our racial loyalty. This book will become a research publication if I write about this in detail. We shall only look into some similarities later on.

We can explain with a number of examples and show that there is close relationship between the Sindh valley civilization and the Sumerian civilization in the fields of art, building methods etc.. However, we will only consider the connection between Rama’s story and the central Asian history.

Sumerians were the ancient people of Assyria. It is the opinion of the historians that the name Assyria was derived from the name of their God ‘Assur’. It is believed that the name ‘Assyria’ was derived from joining the words ‘Assur’ and Sashar’.

The meaning of the name Assyria is ‘water boundary’ or ‘gracious’.

It can be deduced that the Yajurveda is also related to this term.

R. Edward Sam, the author of the book 'History of Israel - Part I), has written that the Semitic Akkadians started as nomads and then established the Akkadian empire in Mesopotamia, and their kingdom which flourished between 2300 and 2180 BC, had trade relationship as far as the Sindh valley.

'the Akkadian Empire flourished from 2380 BC until 2180 BC. Their first and main ruler, Sargon, was known to have established the very first kingdom on earth. He ruled at first in Kish and then in Akkad. After the reign of Sargon and his two sons, Naram-Sin, the grandson of Sargon, ruled the empire and conquered and brought in several other nations under his reign. There are evidences of this from the tablets recovered from places such as Nuzi, Nineve, Chagar-Bazar and Tell-Brak. He not only marched against Asia Minor, he also had trade relationships all the way up to the Sindh valley.' - (Page 24, the History of Israel (I Part), R. Edward Sam)

Though several people have accepted that the Indian culture and worship have descended from the central Asian people, the religious people, with their spiritual zeal and fervour, have been creating problems in order to spread their religion. Therefore, it becomes our duty as researchers of religious history, to clarify the truth to people.

Dr. S. Radhakrishnan, when he writes about the Indian religion says thus in his book regarding the Dravidian - Aryan cultural war and the resulting changes: 'The Vedic culture which resembles that of the Homeric Greeks or the Celtic Irish at the beginning of the Christian era, or that of the pre-Christian Teutons and Slavs, becomes transformed in the epics with Hindu culture through the influence of Dravidians.' - (Hindu View of Life, Dr. S. Radhakrishnan)

Sir Charles Elliot, the researcher of history of religions, writes, 'Indian religion is commonly regarded as the offspring of an Aryan religion, brought into India by invaders from the north and modified by contact with Dravidian civilization.... But were our knowledge less one-sided, we might see that it would be more correct to describe Indian religion as Dravidian religion stimulated and modified by the ideas of Aryan invaders. For the greatest deities of Hinduism, Siva, Krishna, Râma, Durga and some of its most essential doctrines such as metempsychosis and divine incarnations, are either totally unknown to the Veda or obscurely adumbrated in it. The chief characteristics of mature Indian religion are characteristics of an area, not of a race, and they are not the characteristics of religion in Persia, Greece or other Aryan lands.' - (Sir Charles Elliot, *Hinduism and Buddhism*, part 1, page 15)

We can't deny that there is a relationship between each of the Indian gods and the western history.

In my earlier book 'Is Hinduism an Indian religion?' I have explained the relationship that exists between the worship pattern of the central Asian people and the Indian gods and symbols such as Bramha, Narayana, Muruga, Ganapathi, Shakthi, Ayyappa, Shiva, Shivalinga, Soolayutham, Thiruneer and Kumkum.

We shall look at the opinions of several people who confirm this point of view.

'The Aryans who came into India from parts of Iran were astonished to see the fertility of the Indus riverside and called it Sindhus not being able to pronounce its name. In the year 522 BC, the Persian king Darius brought under his reign the areas which lay along the banks of river Indus. They called it Indus as they could not pronounce the word Sindh. Later on, the Greeks changed Indus to India. When India was under the

rule of the Muslims the name Hindustan was used following the Persians. Those who lived in Hindustan were called the Hindus. The name 'Hindu' was not considered to be the name of a religion as it is considered today. Hindu meant Indian.' - (Manorama Yearbook 75, page 225)

'India is the country we live in. It obtained its name in a peculiar manner. The people who came from the north west called those who lived east of river Sindh as Sindus. This became 'Hindu' in due course. The religion became 'Hindu' religion. The land they lived in was 'India'. Thus all these names were given by the foreigners.' – (M. Arunachalam, Saiva Samayam, Parry Nilayam, 1969, page 12)

'We know that the Hindu religion was never a single religion. Therefore, today's Hindu deities have also not belonged to the Hindus alone', says D.S Sharma. 'Hinduism is more a league of religions than a single religion with a definite creed.' - (What is Hinduism, by D.S. Sharma, page 10).

'It is not at all a single religion with a creed by which everybody must subscribe. It is rather a federation of different kinds of approach to the reality that is behind the life', says S.K. Chatterjee. (Cultural Heritage of India, S.K. Chatterjee, Vol. IV)

Even when we look at the basic Vedas of Hinduism, we see that their central themes are closely related to the central Asian, Greek and Roman legends and the worship patterns.

'the source of Indian religious ideas was introduced by the Aryans who invaded India from the northwest about 1500 BC or earlier, and who may themselves have been responsible for the destruction of the Indus civilization.' - (Source of Indian Tradition, Ed. Theodore De Bary, vol. 1, page 3). Perhaps the Indus civilization he refers to is the Dravidian civilization.

Everyone's opinion is united in that the ancient people who entered India were the ones who introduced the religious concepts in India. The historical periods confirm this opinion.

2700 BC to 1700 BC - Civilization of the Sindh Valley

1500 BC to 1200 BC - Aryan Invasion

1200 BC to 600 BC - Period of Puranas

after 600 BC - Period of Upanishads

As I have mentioned earlier in my previous book, today's Hindu deities are all closely related to Greek, Roman and Egyptian gods through legends. For example, we notice the similarity in the birth of Bacchus, the Roman god of wine and of Skanda(refer to the book 'Is Hinduism an Indian Religion?'). The Greek and Roman legends belong to an earlier time period. Besides, the central Asian people came to India as Aryans and introduced our Puranas. Therefore, there is no doubt that our Puranas originated from their ancient legends.

An example of this is the worship of Shakthi. I am quoting below the section on 'who is Shakthi?' from my book, 'Is Hinduism an Indian Religion?'

Shakthi of India

We know that the worship of goddesses has been around in several parts of the world since time immemorial. Central Asian countries such as Sumeria, Egypt, Assyria and Babylon several female deities were worshipped as virgin, fertility and guardian goddesses.

Before we look into the worship of Shakthi or Durga in India, it is important to look at the worship of female deities around the world. It is easy to prove that the worship of Shakthi came from the middle East after the arrival of Aryans. In addition, we also have several evidences to prove that the worship of Kotravai in Tamil Nadu came from the west.

We have already seen that there has been connection between the Sumerian civilization and the Sindh valley civilization from the similarities in the archeological finds from Mesopotamia and those from Harappa and Mohenjo-Daro, and that there had been relationship between these two countries in pre-historical period. The archeological finds in Sindh valley show that there had been worship of female deities. Several scholars are of the opinion that the temple and the adjoining pond and the devadasis attributed to the goddess Ishtar of Babylon may be the basis of the Hindu worship.

We come across the worship of goddesses in the ancient Tamil literature. The Austrics, considered to be an ancient people of Dravida, had worshipped female deities according to Tamil literature.

In the earlier days there was worship of mother-goddesses all around the world representing the creation of the world and of giving birth to all human beings. The images of goddesses which were found all around the ancient world depict them as about to give birth, with enlarged belly and breasts.

The goddess Kali is known as Kotravai, 'Bogamarmodi' and 'Modetharigai' in Tamil literature. The term 'modi' appears to refer to Kali.

The Tamil word 'modu' means belly. Kali is given this specific name 'modi' meaning she has a large belly. The ancient people have created these images with the intention to show that the one who created the human beings should possess large belly and breasts.

We see that the now beautifully sculptured Venus was in fact depicted as one with large belly and breasts in the ancient sculptures.

When we see through the eyes of history, Aryans had given importance only to the male deities. Both male and female deities have been present after the period of Aryans.

‘Early Tamil writers call the mother goddess Kotravai and Aiyai’. The south Indian villagers worship a number of ‘mothers’ or ‘gramadavathas’. All over India, the non-Aryan masses have always worshipped female deities. A slow process of Brahmanic syncretism and integration has brought about a gradual ‘aryanisation’ of these mother cults, the female deities being united with various gods as their consorts and manifestations of their power (Sakthi).’ - (Religious Hinduism, C. Bulcke, page 68)

The worship of mother goddess who appeared as the creator deity, spread towards the sea shores as water or river goddess and towards forest as woodland goddess. References are made in Tamil literature to ‘Kadurai Deivam’, ‘Kanamar Selvi’, and ‘Kana Durgai’ in several places.

Researchers believe that the female deity who is known as ‘Madurai Meenakshi’ is none other than the Kanamar Selvi who was worshipped in a temple in the place known as Kadambavanam in ancient Madurai. Later, in the period of Puranas, a relationship was formed between Meenakshi and Shiva and her power was diminished and she was represented with three breasts by the fabricators of Puranas.

It may be seen in the early literature that this mother goddess who resided in the forest was given human sacrifices. It appears to be the origin of devil worship. This is how Kali acquired the name ‘Kana Nadiamman’ or ‘Nadiamman’. We come across the custom of the worship of Kanadurga with human sacrifices in several places in the ancient Tamil literatures such as Silappadigaram and Manimegalai.

Professor John Marshal has said that a sculpture of a female deity accepting the offering of human sacrifice was found in Mohenjo-Daro. We know that the female deity known as 'Kottali' in Sanskrit was called 'Kotravai' in Tamil.

In the north Kotravai is known by several names, viz. Kali, Thara, Bhuvaneswari, Bhiravi, Bhumavathi, Madangi, Kamala, Hilani, Bhavani, Gouri, Syamala, Maya, Renuka, Saradha, Annapurani, Lalitha and Meenakshi.

Thus the Aryans changed the very famous ancient goddess Kotravai into Parvathi in Sivapurana at a later period.

The female deity worship in the puranas appears in several stories and under several names. This would not suit our research in any way as they are imaginary creations.

Let us now see, from the historical evidences we have, how the central Asian Goddesses relate to the Kali of India and how the Kali worship came to be in India.

Female Deities

We see that our ancient mother goddess was known as 'Modi' and 'Pazhaiyol' (the ancient one). we see through the literature that they were worshipped as 'Amuma' and 'Ayee' later on.

Ancient Sumerians worshipped the moon goddess Shin and the female deities Umma and Ishtar. The Sumerian Umma became the north Indian Uma and the south Indian Amma. The Tamil names Amma, Ayee, Thayee Muthamma, Ndiamma, Pachaiyamma, Mariyamma - all derived from the Babylonian Umma. Though our love of Tamil and racial zeal refuse to accept this, it can't be denied that this is the historical fact.

The female deity worshipped by the western Asians and the Sumerians had her various names as Nana, Nina, Nineve, Inna and such. In the north India the names such as Nainadevi, Nali,

Nayini, Nanadevi which are used in the Shakthi worship have come from the west Asian goddess Nana, Nina or Nineve.

Later on we also see that the very ancient female deities of West Asia viz. Ishtar and Artemis are also related to the Shakthi worship.

The deity Ishtar has been portrayed with a face of a lion and a body of a woman in sketches recovered from archeology. In one of the portraits this deity appears with several hands, seated on a lion-like animal.

No one can deny that this is the image of the present day Kali seated on the lion.

The name, image and also the worship patterns in the temples, specially the South Indian temples with the Devadasi systems, have come from Central Asia to India. With all these proofs scholars such as Chatterjee have confirmed that the Dravidians are actually West Asians who had migrated to India.

A female deity known as Kotteri, Kottavi or Kottaricha is still worshipped today in a place called Hinglaj in Balochistan. One can't deny the fact that there is a close relationship between this name and the name Kotravai of our country.

The female deities Kali, Shakthi and Kamakshi all originated in devil worship. The goddess 'Kamoi', worshipped by the ancient Austriacs became the worship of Kamakshi later on. Kamoi meant the devil or demon.

Thus we can clearly see that the old Puranas were created mixing up the world-wide worship of the mother goddess and the devil worship.

We saw that the Shakthi worship came to India from West Asia. We will now see from where the worship of Sastha (Ayyappan) came.

The birth of Sathan and West Asia

There is correlation between the languages of the ancient West Asian people such as the Mitanni, Elamites and Kassites and the languages of the Dravidians. Relationship has also been found between the worship patterns and the ancient deities of the Tamilians and the worship patterns and the deities of the ancient West Asian people.

An ancient book of the Mitanni (in 1500 BC) known as 'Sathawaj', is a book about horses. Sathan who has the horse as his vehicle, is known as Satha vaganan. In Munda language the words 'satha' and 'satham', indicate a horse. Therefore, we can conclude that the Sastha worship has come down to India from the West Asia. It should be pointed out that there was a lineage of kings in the South India known as the Sathavaganas. When the West Asian people came to India as Aryans, the Sanskrit name 'salikothra' was used to represent a horse.

It is the opinion of several linguists that the word sathavaganar has come from the West Asian people. The linguist Briselski believes that the word sathan should have derived from the word satha.

The words satha and sathavaganar have derived from the language of the ancient Austric people. The Austric people had West Asia as their home and then moved around to other places.

In addition, the Austric people called their mother goddess as 'Mantho'. It can be concluded that the word 'Matha' has derived from this.

We read this in P.L.Samy's 'The worship of Mother Goddess in Tamil literature' as follows:

'Since the mother of this Sathan is known as Kadugal the mother of Kari, we can take it that this mother deity was received by the Tamilians from the northern Austric people.

The ancient Austric people called their mother deity as 'Madrasi'. The Polynesians called her 'Madarasi'. There is a belief among the Adivasis that this mother deity 'Madrasi' is the same as the Karthigai stars. An extension of this belief was that Kumaran was the son of the Karthigai women'. The name 'Pazhaiyol' was used since she was received from the ancient Austrics. There are evidences to show that the people of the Sangam period, who were called the 'Pazhaiyar', were indeed the Austrics.'

All these confirm that the Indian deities have come from West Asia. Similarly, I have proved in my earlier book that Siva, Sivalingam, Soolayutham, Kumkum, Thiruneer etc. have come from the western Asia.

I have shown all this to prove that the worship of Rama too has descended from West Asia. Religion, language, tradition and culture confirm these opinions.

3. Is the Ramayana story a true occurrence?

There is a question mark regarding the veracity of the Ramayana story. Historians say that Ramayana is the reflection of the race war between the Dravidians and Aryans. They have written this with historical evidences. We shall now look at their opinions.

‘The story of Ramayana is a portrayal of the Aryans invading the Dasyus or Dravidians and becoming victorious.’ - (The Aryans and Dravidians, P. Chidambaram Pillai, page 24)

‘The Dravidians had to fight fiercely with the Aryans who invaded them. This incident has been mentioned in the Rig Veda in the form of several slokas.’ – (Ancient history and culture of the Indian people, Dr. R.C. Majumdar, page 22)

‘Ramayana is a book which reports the spread of Aryans to the South India and their victory.’ – (Indian historical division, G.J.Varkey, page 15)

‘The implicit meaning of the story of Ramayana is the war of civilization between the Aryans and the non-Aryans. – (Hindu civilization, Radha Kumud Mukherjee, page 14)

‘The non-Aryans are referred to as Dasas (Sudras) and Dasyus (Asuras) in the Rig Veda. The enmity between the Aryans and non-Aryans may be seen in several places in the Rig Veda.’ – (Hindu civilization, Radha Kumud Mukherjee page 69)

All these reveal the fact that the Valmiki’s Ramayana was composed as an imaginary story based on the conflicts between the Dravidians and the Aryans.

‘What has been said above is not meant to imply that Valmiki wrote a historical chronicle, but it does accept a historical foundation for the main outline of the Rama story as found in Valmiki’s work. It must be noted here however, that nowhere is Valmiki’s Ramayana given to us, as it were on a plate; as will be shown later, we have to dissect the Valmiki Ramayana, cutting away interpolation in order to find what probably was composed by Valmiki himself.’ – (Religious Hinduism by Jesuit scholars, C. Bulcke, page 201)

Ramayana is not a historical composition. Their opinion is that it is a creation of the poet Valmiki’s imagination. No archeological evidence is available for Rama to have existed in India. The fact that Rama’s temple existed can not be a proof to the history of Rama.

The practice of the worship of emperors as gods existed both in West Asia and in India. In China too there was a belief that the emperor descended from God. Valmiki presented the story of a certain king or a warrior known as Rama, embellished by his imagination, to the world in the form of Ramayana. Who is this Rama? Which nation was he the king of? Who did he vanquish in the battle? We can determine the truth about Ramayana when we find an answer to the question whether historical evidence exists for these.

When we attempt to analyse the above, we should also analyse the Aryan-Dravidian racial-war. Before that we should find answers to the questions such as (i) who were the Dravidians, (ii) how did the hostility between the Aryan king Rama and those Dravidians arise, (iii) who was Ravana the leader of the Dravidians, and (iv) what was the period of the occurrence of those incidents. We shall look into these in the following chapters.

4. Valmiki's Ramayana – an analysis

The Ramayana written by the poet Valmiki is the basis on which Kambar and Thulsidas wrote their versions of Ramayana with the culture of our nation as the backdrop. However, all other versions of Ramayana differ from Valmiki's original in several ways. We shall look into a few instances to show that this is only an imaginary story.

The Jesuit scholar C. Bulcke, who analysed this, has written as follows:

‘There are three widely different recensions of the Valmiki Ramayana, each of which includes the two spurious books, one and seven. They are the Southern Recension, the Bengal Recension and the North Western Recension. The Southern Recension has been printed in Bombay and in South India, the Bengal Recension was first printed in Paris in 1843 AD and later in Calcutta. The North Western Recension was published in Lahore in 1923 AD.

1. Each recension has a large number of verses, even longer passages and entire cantos, which are not to be found in one, or at times, even both of the others. Comparing the Southern and Bengal Recensions we find that one third of the verses are proper to each recension.
2. Each recension differs from one, or at times, even both of the others in the common verse, the Southern recension usually has the more original text.
3. The sequence of the verse is often different even in all three recensions.’

Since, for centuries, the poems in Ramayana have been passed on from memory by oral tradition, each publication is packed with variations. Later on several problems occurred when a situation arose wherein only the Aryans were allowed education and worship duties. We see the completed Ramayana only in the second century AD.

We could not get any old manuscript of Ramayana in order to determine which version of Ramayana is the correct one. The Oriental Institute of Baroda has picked out eighty-six manuscripts of Ramayana after sifting through more than two thousand manuscripts. One of these was a palm leaf manuscript from Nepal, written in 1075 AD, but was classified as from 1020 AD. All the others were from the 13th and 14th century AD.

The Ramayana of Valmiki written in 300 BC has come to our hands after several centuries and manifold variations. It is a fact that Valmiki himself had heard the story from centuries of oral tradition and wrote the Ramayana, adapting it to his own period, using the names of people and places in usage during that period.

One of the versions says that Lakshmana married a woman named Urmila. Another version says that Lakshmana never married. Thus several variations are seen. There is no practical use in investigating these variations.

5. Dravidians and the central Asia

We read about a race known as the Khapiru in Central Asia. We see that they are nomadic people without a stable place to settle down. The archeological records found in Mari indicate that these were the same as the Hapiru people.

These people have been mainly slaves and servants. In the Bible these were known as the Hebrews. They were not of one race but were a social class comprising of several races. The history says regarding them –

Letters sent by princes to the Pharaohs of Egypt during the reign of Amenhotep (1413-1377 BC) and of Akhenaten (1377 - 1360 BC), informing that a tribe of people known as Hapiru were creating problems, have been found. It is opined that there is a relationship between these Hapirus and the Hebrews of the Bible - (Bible Companion, page 114). The nomadic semetics were all known as Hebrews in the Bible and as Hapiru in ancient history.

The reason for the significance of the history of these people for our investigation is the fact that there is a close relationship between Ramayana and the conflict between these people and Rameses, the pharaoh of Egypt. These people entered into India before the Aryans came and left the remnants of their civilization. There is a relationship between the Dravidians and these people. We see in the later history of this people that they were a social class with more than ten tribes among them.

Again the question rises as to the relationship between the Hebrews and the people known as Kabiru, or Apiru or Habiru. The name Hebrew has derived from the word Eber. The word

Kabiru also has a similar meaning. This name appears as long ago as the Third Dynasty of Ur in Mesopotamia. This name is used a great deal in the 15th Century Nuzi tablets, the 18th century Mari tablets and the 15th and 17th century Allat Tablets. Reference to these people can also be seen in the 19th century Cappadocian tablets and the 15th to 12th century Egyptian tablets.

The above-mentioned Egyptian tablets refer to these people as the enemies and trouble makers from Asia and as the slaves of Egypt. They are referred to as the destroyers of peace in Palestine and the surrounding nations in the Amarna letters of the 14th century. Therefore, it is possible to assume that the Kabiru who were seen all around the West Asia during the period 2000 BC to 1100 BC were the forebears of the Hebrews. (when we look at the history that follows, it can be considered that these people have moved around to several parts of Asia and to the north of India in the pre-historical times. We see several races among these people).

It seems that in the beginning Kabiru was not the name of a particular race, but the name of a group of people in the society. Though there are several individual names related to the Semitic race, other names are also found. So it is clear that the Kapiiru people belonged to a group of several races. This name belonged to a group of people who didn't have the rights to belong to any place and who didn't have a permanent place as their nation.

They acted as bandits or mercenaries or slaves or servants according to their need. They worked as servants to the pharaoh of Egypt. So we may say that the Kapiiru were this kind of people – The history of the Israelites, Part 1, R. Edward Sam, page 56- 57.

‘After him (Horemheb), Ramesses I of the Hyksos people became the Pharaoh of Egypt (1310-1300 BC). His son Sethos

I started the 19th Dynasty. We know that when he conquered the whole of Palestine he had to oppose the Apiru people.’ – (History of the Israelites, page 86)

‘there was peace in the country after the long reign of Ramesses II. Some of the greatest buildings in the history of the country were built during this period. The name Apiru was given to the government slaves who built these buildings. There was close relationship between Egypt and Asia in this period. Several of the deities of Canaan were worshipped in Egypt. The names of deities such as Baal, Hammon, Reshep, Ashtoreth, Anat are used to prove the fact that the Israelites were slaves in Egypt.’ – (page 68)

History says that the Dravidians came from the north of India to the south. No one can deny that fact. People like V. Kanakasabai and Neelakanda Sastriyar accept the fact that the Dravidians arrived at the north India before the Aryans came.

Even today there is a group of people who call themselves Aadi Dravidas. This should mean that there were other Dravidians who came later on.

Those who came from Central Asia

‘Based on the similarities in the facial features and the languages between the Central Asian people and the Dravidians, there was a belief that the Dravidians originated from Central Asia. The ancient people of today’s Iran were known as Scythians. There was an opinion that the central Asian region of Scythia was the origin of the Dravidians, due to the similarities in the languages. Caldwell was of this opinion.’

West Asian People

‘The modern west Asian countries such as Iran, Iraq, Syria, Palestine and Israel were once the cradle of the ancient civilization. The well-known Mesopotamian, Sumerian and the Babylonian civilizations originated from here.

These civilizations also are considered to be the same as the civilization of the Dravidians.’ – (Thamizharin Thayagam, Dr. K.P. Aravaanan, Page 23)

‘The skull formation of the Dravidians is similar to that of the Mediterranean and African people. It is surprising that the human skeletons found in Mohenjo-Daro are similar to those found in the African countries such as Jericho, Upper Galilee, Northern Iran, Egypt, Kenya and Tanganyika.’ – (Thamizharin Thayagam, page 42)

The similarities in the worship patterns confirm that the Dravidians originated from Central Asia.

There is similarity in the worship of the serpent, the bull, the stones, and the practice of sacrifice, worship of the sacrificial alter, applying Viboothi, applying the sacrificial blood to the forehead etc., which I have explained in my book ‘Is Hinduism an Indian religion?’

6. Ramesses, the Pharaoh of Egypt

We see several correlations between the Egyptian Pharaoh Ramesses II and Rama, the hero of Valmiki's Ramayana. It is not an overstatement to say that it was a custom of those days to write literature based on the valour of a warrior or of a king. The history of Ramesses and that of central Asia was very popular. The cities and the buildings he had built and the monuments he had carved still extol his bravery and fame.

It was the belief of the people in Egypt and Central Asia that the king descended from the gods and that he deserved to be worshipped. Literature was produced with the concept that the king was god. Thus originated the Ramayana!

Let us look at the history of Ramesses.

The history of ancient Egypt may be divided into three time periods.

1. The Old Kingdom: the age of the Pyramids, prior to 2000 BC.
2. The Middle Kingdom: 2000BC – 1720 BC. This period ended with the rule of the Hyksos.
3. The New Kingdom: after 1560 BC.

It is known that 30 dynasties ruled Egypt. Among those the 14th to 16th dynasties were the Hyksos dynasties. The Egyptian emperors were known as the Pharaohs from the period of the Middle Kingdom. The term 'pr' meant a high house or palace. The pharaoh was one who lived in the palace. In those days only the kings lived in large houses.

Ramesses was a very famous among the Pharaohs. He was full of valour and was an expert in several arts. He excelled

in archery. He conquered several countries. It was during his rule that the slaves rebelled and went out of Egypt under the leadership of Moses. R. Edward Sam writes about this as follows:

‘It is the period of Sethos I (1400 BC-1290 BC) and Ramesses II (1200 BC-1223 BC), since the city of Avaris was renovated. Besides, the conclusion of the archeological survey also the end of 13th century BC. According to the Merenptah stone sculpture the Israelites were there in 1220 BC. In addition, the events mentioned in Numbers 20 and 21 regarding the Israelites passing through Edom and Moab could not have been before the 13th century BC. This is because these appeared only in the 13th century. Therefore, we can conclude according to these evidences, that freedom was obtained during this period and that the Israelites were oppressed during the reign of Sethos I and they started their journey during the reign of Ramesses II.’ – (The history of Israelites, pages 76, 77)

The rebellion and the exodus of the slaves during the reign of Ramesses II was a very important event. ‘Valmiki, who heard through oral tradition, the story of Moses and Joshua who were the leaders of the Israelites, created the new hero Rama in order to fabricate a new story using Ramesses and Moses.’

Letters have been recovered, written by princes of provinces to Ramesses II informing him about the slaves known as Habiru creating trouble.

In the Bible we see in Exodus 1:11 that the Israelite slaves built the store cities Pithom and Ramses for the Pharaoh. This has also been proved by archeology.

‘It has come to be known that the city Ramses was the capital city during the reigns of Sethos I and Ramesses II, and was known as ‘the house of Ramesses’, and was known as Tanis after the 11th century BC. The Egyptian tablets mention that a race known as Hapiru carried the stones and built the temples.’ – (Bible Companion, p 115)

This reminds us of the bridge built to Sri Lanka for Rama.

The historian who writes about Ramesses II mentions that the country was prosperous during the periods of Sethos I (1318 BC-1301 BC) and Ramesses II (1201BC-1234 BC). The stele of Merenptah (1230 BC) extols the victories of Ramesses II in Asia.

We also see that Ramesses II was continuously at war with the Hittites for 10 years. He had to conquer several kingdoms in his reign. A European museum has a painting of Ramesses II, depicting his victory over ten kings by showing 10 heads and 20 legs.

The painting also shows that the eagle-faced Ra, the sun god of Egypt, blessing him (Fig. 1). It reminds one of what C. Bulcke has written regarding Ravana in Ramayana.

‘The origin of the belief that Ravana had ten heads, for instance, is fairly simple. The numerical prefix of many names in Sanskrit is often to be taken in a metaphorical sense. Ravana had been called Dasagriva (ten-necked), that is, having the strength of ten. In the course of time, this figure of speech was taken literally. However, there are many passages where Ravana is described asleep (V. Canto 10). Explicit reference is made to his two powerful arms (in the dual, V. 15-22) to his radiant countenance (the singular being used, V. 25) and to the breath issuing from his mouth (again the singular being used, V24)’ – (Religious Hinduism, page 203)

No researcher, scholar or philosopher can deny the fact that the tenfold races or the tenfold ethnic groups who were defeated by Ramesses, were depicted by the ten-headed person.

Valmiki never wrote anywhere in Ramayana that Ravana had ten heads. (Maalai Malar – Deepavali Malar 2007 – page 83). The fact that Moses opposed the Pharaoh with the ten tribes was fabricated as the ten-headed Ravana.

We see in the Bible, in Exodus 12:38 and Numbers 11:4 that several tribes of people went along with the slaves who opposed the Pharaoh and left Egypt. Moses was chosen as a leader to all these people. Moses was a great leader among the slaves and was worthy of veneration. Ramesses II was considered to be a god by the Egyptians. It is known as Ancestor worship by the religious historians. The people who came from the central Asia were singing the praises of these two people and their history in the form of folk songs as their custom was, and passed it on in an oral tradition. Valmiki’s Ramayana is a reflection of this. We shall look into this in detail in the later sections.

7. Ramesses – Rama Historical Similarities

We saw that the people of Central Asia considered the emperor to have descended from the gods and that he is worthy of worship. The museum in England has a painting where the Pharaohs were depicted as the sons of the eagle-faced Ra, the sun god. The priests of Ra were highly respected and had the favour of the Pharaohs.

We see that Rama was of the lineage of the sun and the priests of Dasaratha were very influential. We also see that people like Viswamitra performed miraculous deeds. Then Rama was portrayed as an avatar of Vishnu. We see in Ramayana that Vishnu took the form of Garuda (eagle) and helped Rama. The historian who writes regarding this, says,

‘From the point of view of later development in the Rama story, the most important change introduced is the fact that Rama came to be considered as an avatar of Vishnu. A dispassionate examination of the original sources shows clearly that according to Valmiki, Rama was a noble king and a great warrior, but definitely not divine’ – (Religious Hinduism, page 209)

We know that later on the story of the king known as Rama was changed to have divine quality, and that there is historical similarity between the eagle-headed Egyptian sun god Ra and the story of Rama as avatar of Vishnu. Fig.1 clearly shows this.

We know from the history of Egypt that the fearless Ramesses was an expert archer. Fig. 2 proves this.

The history of the wife of Ramesses is not available. The film 'Ten Commandments' was created with historical background.

We see that the Pharaoh who was the father of Ramesses II raises a girl. She is either his daughter or an adopted daughter. The Pharaoh who notices the increase in the population of the slaves, is afraid and orders the baby boys to be killed. The mother of Moses wanted to save her son and so places him in a basket and lets him float in the river near where the queen bathes. The queen sees the basket and takes the baby to the palace and brings him up in the palace. Only the maidservant knew the truth about the history of Moses and she raises him.

The Pharaoh's son (Ramesses II) loves the girl who is raised by his father. She loves Moses who is raised in the palace. While she is contemplating whom she should marry, Pharaoh's

army conquers Ethiopia under the leadership of Moses. The Pharaoh announces the engagement of the girl to Moses during the victory celebration. (this reminds us of Rama obtaining Sita by his act of bending of the bow.)

However, the Pharaoh comes to know through the maid that Moses belonged to the slave people and exiles Moses.

‘We should compare the incident in Ramayana, where Rama is exiled by the treachery of Manthara the hunchback.’ Ramesses II marries the girl after Moses is exiled. We note that the girl is actually a sister to him.

Let us now see Sita’s history.

‘A very characteristic change which was different by religious reference for Sita is that in most of these works the real Sita is not kidnapped by Ravana but only an illusory or shadow Sita (Mayasita or Chayasita). Valmiki’s silence regarding the origin of Sita has given rise to great variety of birth stories. Besides the story in Valmiki Ramayana, according to which Sita was born out of a furrow, there was also a story that she was the daughter of Janaka (Mahabharatha) or of Ravana and Mandodari (in several Jain Rama stories and in the Tibetan Ramayana) and if not of these, then at least born in Lanka (Adbhuta and Ananda Ramayana) and even as the daughter of Dasaratha and the sister of Rama (Dasaratha Janaka). Then also the episode of her repudiation has taken on various forms.’
– (religious Hinduism, page 214)

We can’t refute the fact that there is correlation between the story of Rama and Sita and the life history of Ramesses II when we read all this. Blindness due to our devotion and zeal has dimmed our eyes and even several educated people create unnecessary religious squabbles though they have studied and know well the truth regarding these. They forget to seek the true God.

The following history of the Jews remind us of the meeting between Rama and Sita.

‘Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtilty of his undertakings, and believing him to be the author of the Egyptians’ success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage.’ – (Antiquities of the Jews, chapter 10)

As I have mentioned earlier, the history of Moses and Ramesses have been combined and connected with the story of Rama. We see this in several such incidents.

When we read the epics of Egyptian, Roman and Greek deities we see that wherever these people lived close their epics also got mixed up and a new epic was created. We can see this in the book ‘Magic Gods’ written by Arignar Anna. The Purana stories of our country are also intertwined with stories such as these. Skandan worship, Shakthi worship Shastha worship have all appeared in this fashion.

In the history of Moses, he asks the Pharaoh to let the slaves go free from Egypt. When the Pharaoh refuses the request, Moses throws his staff in front of the Pharaoh, and it becomes a serpent. The magicians who were in the court of the Pharaoh also throw their staffs which also become serpents. However, Moses’s serpent swallows all the other serpents. This we read in the Bible.

‘In Rama’s story we see that Rama used serpents as arrows for his archery. This also proves that the stories obtained by oral tradition from Central Asia was the core of the Ramayana.’

The appearance of Ramayana

When the people from Central Asia came to India as Aryans they had to oppose the dark-skinned Dravidians. The Habiru people, when they were in Central Asia, had opposed these Aryans and rebelled and fought against them and obtained their freedom and spread throughout the world. We read about the opposition of the Dravidians in several places in the Rig Veda of the Aryans.

The opinion of the historians is that this conflict has appeared as a pun in Ramayana. Based on the actual historical facts the hero Rama of Ramayana has been spun, using the stories passed on by the oral tradition and folklore, of Ramesses and Moses.

The conclusion of the scholars is that this is not a true story and it has no historical evidence or archeological proof. Let us see the opinions of various writers.

‘The inner meaning of Ramayana is the conflict between the Aryans and non-Aryans (conducted by their respective leaders Rama and Ravana).’- (Hindu Civilization, Radha Kumud Mukkherjee, page 141)

‘In Ramayana the south India (Dravidar Desam) belonged to the Dasyus or demons. They were as civilized as the Aryans who came from the north.’ – (History of the Indian People, P.T. Sreenivasa Iyengar, page 16)

‘The Aryans, in their arrogance, called the Dravidians monkeys and bears and demons after conquering them. But these Brahmins learnt great cultural values only from such debased group.’ – (India then and now – Joshi Chandardutt, page 15)

‘The story of Ramayana depicts the war waged and won by the Aryans on the south Indian Dasyus or Dravidians.’ – (Dravidians and Aryans, V. Chidambaram Pillai, Page 24)

‘The story of Ramayana describes the battle between the Prohit group and the warrior class. The terms monkeys and bears refer to the south Indians, the non-Aryans.’ – (Ancient Indian Civilization, Romesh Chunder Dutt, pages 139-141)

‘Those who worshipped the Aryan gods Indra and other gods, and those who followed them, were called Devas. Those who opposed the worship of these Aryan gods were called Asuras.

There was continuous enmity between these two groups.’ – (India of the Rig Veda period, A.C. Das, page 151)

‘The nation or group of nations inhabited by wild beings, Asuras, Demons and the Dasyus in the Idihisas such as Bharatha Ramayanas actually refers to the south India.’ – (India, G.H. Robinson, Page 155)

There are several scholars of history who have written reflecting the opinions of all the above. There is no historical proof for Ramayana. The Aryans who came to India, had to face the opposition of the Dravidians just like in the times of Ramesses. They performed Yagnas to their gods in order to overcome the Dravidians. We see this in the Vedas.

Valmiki created the poem based on the stories of Ramesses II and Moses and adapted it to his period and called it Ramayana. This poem was not given importance in his own time. Rama was not considered as a god. In later years several versions of this Ramayana appeared. The opinion that Rama was an avatar of Vishnu spread. Rama was made a god.

‘The Rama story does not occupy a very important place in the oldest Puranas. Its religious significance came much later. But classical Sanskrit literature bears the imprint of Valmiki’s genius. All poets have undergone his influence and many have retold this Rama story.’ – (The Ramayana, Religious Hinduism, page 213)

Kalidasa's Ramayana was written in the 8th century AD and Kamban's Ramayana was written in the 12th century AD. More than twenty versions of Ramayana were born in the period between this. All these stories were written with emphasis on Rama, according to the culture of the period in which they were written and with the imagination of the writer.

Rama's story became famous in the 8th century after the Bhakthi Movement of the Azhwars. Divine nature was attributed to it. It became very powerful in the 11th century AD. It is a fact that Ramayana was written as a poem and then became a divine Purana.

Do those who worship Rama as god know that he ate meat, that he ate the deer and the wild boars which he hunted?

Rama was a meat eater

In Rama's story, Ravana comes disguised as an ascetic to Sita and asks for alms. Sita thought he was an ascetic and says, 'my husband has gone hunting. He will bring deer and wild boar. You can eat and then go.' Does this mean Rama is a vegetarian or a meat eater? Meat eater, isn't it?

8. The decision is yours

You read about Rama on the basis of history. Now, the answer to the question which is the Janma Bhumi (the place of birth) is in your hands. God cannot be confined to one race or to one nation. He is not God if that happens.

How can God who created everyone belong to one nation or place? Do we need this problem which did not exist all this time? Who created this trouble between the Muslims and Hindus who lived like brothers? It makes us think when we ask this question.

We know that such a problem was created when a memorial was erected on the Vivekananda Rock in Kanyakumari several years ago. Who had sown the seeds of religious discord in the form of ‘Sathi’ in the north? What is their back ground? We should consider these things.

We are being sacrificed by the deception of the group which is convinced that they can increase their influence on the basis of their god and their religion.

It is a certainty that such a group will lose its strength if all religious groups are united. They follow the same principle which made slaves of us two thousand years ago, and sow seeds of violence in order to cause divisions in the unity and brotherhood of the nation, without allowing us to analyse these issues in an intelligent manner.

We can understand the true nature of this group only if we understand them on the basis of history. It is unfortunate for this country of India that the politicians and several among the population don’t understand the consequence of the disunity

caused by certain organizations which hold very narrow views on things. Though there are those who understand this, they are slaves to their religion and do not oppose it, and some are just apathetic to this issue. Then fate takes over.

In places such as America, the people and the leaders bring their concerns openly in public. Here, political leaders become afraid and mute when they consider that if they offend people of a particular religion by speaking out on this issue their votes from that part will suffer.

When a few Islamic nations expressed their opinions, our leaders and newspapers have condemned them. However, when there was a war in Israel, while the eyes of the nations of the world was on it, India expressed her opinion one way. Then these kept quiet.

We have never shown any interest in understanding or expressing the truth. The group which exaggerates a nonentity and stimulates violence among people, takes advantage of this quality of ours and causes harm among our people.

It is important to look at the religious history without selfish motives, and using only our intelligence. It is pitiful to cause problems to the future generation by submitting ourselves to become slaves to the religious rituals without seeking the eternal and formless true God.

There are a great number of problems in this country which need solving. Problems such as weakness of currency, joblessness, poverty, lasciviousness, the younger generation falling prey to drugs, sexual atrocities committed against women and children, extremism of the Naxalites and the Maoists, lack of electricity, regular famine and drought in parts of the north and later on flood damages in the same places which cause colossal losses. If dams are built in places, poverty and drought will disappear. Agriculture will grow. Electricity

production will increase. The nation and all the regions in the nation will have plenty.

Those who care for the welfare of this country should consider if it is really necessary to solve the problem of this Rama's temple, which damages the unity, secular nature, religious freedom and brotherhood of our country, while our knowledge, intelligence, time and attention may be used on the thousands of needs to be met and improvements made to the nation's wellbeing. The powers behind the religious zealots should abandon this base nature that wants to encourage violence, militancy and destroy the minority groups, and show interest in the national unity and welfare. There is no dearth to the temples in our country. It is sufficient if we can take care of the existing temples and teach people the way to live, from those places of worship.

We should question ourselves why we smear ourselves with the mud of religious zeal when we consider that all people in the world are born from a single woman. No religion should be allowed to build temples without proper permission. In my opinion all the roadside mushroom-like temples should be destroyed. Let me know if your opinion is different from this, and I will accept it gratefully.

True knowledge is to know the True Being. Do not make gods of imaginary characters of a story.